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PATHWAY TO GOD

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Prayer to Lord Rudra Shiva

(Stanzawise Translation in English)

नमस्ताराय ।।१ ।।

I salute the Lord who helps us cross the current (of worldly life).

नम: शंभवे च मयो भवे च ।।२ ।।

I salute the Lord who grants happiness and prosperity as well as One who bestows, liberation to all.

नम: शंकराय च मयस्कराय च ।।३ ।।

I salute the Lord who makes all happy as well as One who liberates all (from worldliness)

नम: शिवाय च शिवतराय च ।।४ ।।

I salute the Lord who is the Supreme emblem of peace and propserity as well as a refuge (to overcome difficulties).

नमस्तीर्थ्याय च कूल्याय च ।।५ ।।

I salute the Lord who resides in sacred religious places as well as on banks of rivers and seas.

नम: पार्याय चावार्याय च ।।६ ।।

I salute the Lord who is beyond the ocean as well as in the midst of the ocean (of worldly life)

नम: प्रतरणाय चोत्तरणाय च ।।७ ।।

I salute the Lord who helps us cross the ocean of (worldly life) and also looks after our progress after the crossing.

नम आतार्याय चालाद्याय च ।।८ ।।
I salute the Lord who is with those crossing the ocean of worldly life as well as those who are in the midst of the ocean (and unable to cross).

नम:शष्प्याय च फेन्याय च ।।९ ।।
I salute the Lord who is in the young grass in the stream as well as in the bubbling froth of the stream.

नम: सिकत्यायच प्रवाह्याय च ।।१० ।।
I salute the Lord who is in the sand on the shore as well as in the flow of the stream.

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Very difficult is to tread the spiritual path continuously and for a along time with firm faith. Equally difficult it is to imbibe abiding faith till the end. If a man engages himself in his spiritual practice regularly day after day there is little likelihood that his faith would suffer a break. This can be assured only if God's grace is there. Many times we are asked to meditate on virtues. The practice of the Theosophical Society is to contemplate on virtues.

- Gurudeo Ranade

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Thus Spake Gurudeo ....

Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties ... But, ultimately, He does ward off all evil from His saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees, and takes for Himself their lot of sorrow. His devotees need not, therefore entertain any fear or anxiety ... They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them ... because, infact, He fills the whole world. When death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and take His devotee on His shoulders. For, who shall kill whom God saves ? Such a one may wander barefoot in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of death. When bullets and missiles are hurled at him, God will protect him. And God will attend upon His devotee with all happiness. It is the duty of His devotee to remember Him at every step, and then God will follow him with all happiness. He will hold His beautiful cloth as a cover to protect him from the Sun ... When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body ... Who else can be their friend who have no friend except God ? ... When God sends down His grace, even poison may become nectar.

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Sit silent, compose thy mind and make it pure and then happiness will know no bounds. God would certainly come and dwell in thy heart. This will be result of thy long effort. Meditate time after time on God's name Rama, Krishna, Hari. I declare that this will surely come to pass if thou hast one pointed devotion.

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(Gurudeo in Mysticism in Maharashtra)

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look out for such cases, they need not to escape the attention and watchful eyes of the conscience-keepers of the society in the form of the experienced, the wise, the phiolosophers, futuristic visionaries, saints and social scientists who lay down the norms for values to be respected by the society. If it not be so the society may be on the downward path of decadence despite the outward appearance of progress and prosperity.

In this context, the first dicum of the Vedas, namely, "Satyam Vada, Dharmam chara" meaning "Speak the truth and do your duties sincerely and with responsibility", is often repeated. The ancient sages were the conscience keepers examplars and futuristic vitionaries of the then society. These conscience keepers were the source of right philosophy to guide the society on the proper track to progress and prosperity. These philosophies need a strong moral base amongst the citizens to succeed and be effective. Hence the off-repeated dictum given above.

What we see in our country to-day is the degradation of this moral base itself. The country which is a successor to the great Indian Civilization, is itself in philosophical shambles in the absence of right thinking and lack of morals. The spread of corruption at almost every level speaks for itself. Some western diplomat described Indian Democracy as functional anarchy.

Amongst Indian religious and social philosophers, we see two streams. One stream has the individual and society together in their thinking while the other one has only the individual in their mind for the realisation of liberation and Godhood. Samarth Ramdas Swami, Bal Gangadhar Tilak, Swami Vivekanand, the Sikh gurus, Basaveshwar and others belong to the former, who preached and practised Karma-Yoga of Bhagawadgeeta, so that the progress of the society and the individual are linked together. In the latter one are many saints and philosophers who preached meditation, uttering God's name for realisation of liberation. They believed that with moral background, the societal, discipline and welfare will automatically follow; which did not happen.

Some philosophers say that Bhagawadgeeta though enunciates different yogas, they form an integral entity which the individual has to follow and treat them together for individual development as well as societal welfare. Today's abysmal degeneration on the basic morality and ethics in the Indian Society is due to the serious neglect of the principles of Karma Yoga of Bhagwatgeeta in the preaching and education by philosophers and educational institutions.

Apart from the need of regulatory laws and timely justice in the governance, the various philosophical research institutions need to go to the root cause of this malady which has grown into unmanageable proportions during the last fifty years of our independence in order to suggest a sound system of measures. To find out whether a person is 'tainted' or 'untainted' should not take 15 or 20 years of judicial court proceedings. Might be a few days study of the prima facie case be adequate. If not so, the philosophy of the system of law and justice is confusion worst unfounded, and we are falling a prey to the guiles of some clever persons who show disrespect to the people and hold the country to ransom.

When Sant Nivruttinath, elder brother and Guru of Dnyandev tried to discuss with the adamant pundits after the episode of Vedas being recited by a buffalow, Dnyanadev told Nivruttinath that they (the pandits) are overcome by ignorance activities that are inevitable due to being in the body, participates in all the activities of the society and the world at large, but his mind is aloof and unattached.

To remain so, moral and mental discipline is essential and is the key to spiritual progress and constant awareness of the purpose of life. This is reflected in the fact that all religions have formed a code for morality, conduct and self discipline. Even then to participate in all worldly affairs but keep our minds aloof is a tricky business. It needs a bifurcation of our inner mind from our outward mind and personality.

One has to develop a feeling of universal belonging and gradually forsake feelings of material possessiveness for the inner mind. Hinduism says all things on earth belong to God and we enjoy them as a short-time soujourner. One should take care to leave them intact and in good shape for future generations when it is our time to say adiew to life. Hinduism also asks for practice of non-violence in the sense that one respects the right to live, for all beings in their way of life. To kill innocent animals to fill our stomachs for fancies of palate or false notions of nourishment for bodily strength do not fit spirituality. Recently there is a widespread movement for vegetarianism in Europe as vegetables, cereals and milk can provide for all the nourishment for strength of the body. It also puts stop to senseless killing on a very large scale of animals due to doubts of mad-cow like diseases, sheep-diseases or bird flue and at the same time save man from animal diseases.

Participation in the world at large in a natural way and also see the spiritual progress of the inner mind remains undisturbed in our normal life style is essential. Only meditation and personal devotion may not be able to achieve it unless it is accompained by an effort to mould one's life accordingly. Greatness of saints lies in achieving this difficult task.

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(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

We have seen hitherto, how Tulsidas' doctrine of God enunciates the idea of God as Niranjana, and advocates the view that Niranjana God is compatible with a Saguna God. The reasons for the incarnation of Niranjana God in the form of a Saguna Avatara transcend the human imagination. Shri Gurudeva then comes to a discussion of "a new Scheme of nine Rasas" propounded by Tulsidas. The context in which this novel and interesting Rasa doctrine is propounded by Tulsidas is the celebration of the Svayamvara Of Sita in the Court of king Janaka. Of course Lord Rama was the destined victor who was to marry Sita. However, in the assembly of prospective suitors, there were heroic kings, cowardly kings and demons masquerading as kings. The heroic kings were filled with Vira Rasa at the sight of Lord Rama. The cowardly kings feared Lord Rama, and as such experienced Bhayanaka Rasa. The demons saw in Lord Rama a frightening divine form. So they were filled with Raudra Rasa. The ladies assembled in the Court of King Janaka, each looking at Lord Rama in her own way, were filled with Shringara. Janaka and his wives were filled with Vatsalya, as they looked upon the youthful Rama as the future husband of their daughter Sita. The philosophers in the Court saw Rama in a Virata Form and were filled with Adbhuta Rasa : प्रभु विराटमय देखा. The Yogis felt quite tranquil as they looked at Rama and experienced Shanta Rasa., The Bhaktas, the devotees Of God, were filled with Ananda or Bhakti Rasa. Shri Gurudeva says, "Beyond these eight Rasas we have enumerated, there was, says Tulsidas, an inexplicable

Rasa which Sita experienced while she looked at Rama. We shall call it Akatha Rasa. Tulsidas says :

उर अनुभवति न कहि सक सोऊ ।
कवन प्रकार कहहि कवि होऊ ।।

The emotion, which Sita experienced at heart was Akatha. It could not be expressed in words. The present writer thinks that this Akatha Rasa might be regarded as Tulsidas's great contribution to the manifold scheme of Rasas''. (Continuing his comment, Shri Gurudev says, ''Rama himself was more than a combination of these Rasas. Just like the modern Gestalt psychology, Tulsidas says that the whole is more than the sum of its parts, that the whole is a unity, which transcends mere aspects or facets. It is this transcendent unity that Rama was, while all Rasas were merely expressions of that unity. (Pathway to God in Hindi Literature, pp. 147-49).

Shri Gurudeva next comes to a famous song of Mirabai viz., "कोई स्याम मनोहर ल्योरी". A Gopi who had gone to Mathura to sell her milk products was so much filled with the enjoyment of the form of Krishna that instead of saying ''butter or curds'', she began to ask people to purchase Shyama or Krishna. The Gwalin, in the joy of her experience of the form of Krishna, saw Krishna everywhere, even in her curds and butter. So she began to offer mind-enchanting Shyama for sale. Shri Gurudeva, in his inimitable style, explaining this mystical situation in philosophical terms, says, ''The 'theos' of the Gopi became a pantheos, her devotion a cosmic experience''. He further recalls how this experience of theos becoming pantheos was represented in two other fashions. The poet Bihari speaks of an अलिखित पत्र', a letter which was never written at all, by a lady to her lover, and the answer was also another 'अलिखित पत्र. It was a mute language; the emotions could not be expressed. In another case, Radha while writing a letter to Krishna wrote a letter as if Krishna was writing to her. She began to write, 'My dear Radha'. She was so much engrossed in Krishna Rupa, she was so identified with Krishna that she entirely forgot her own personality. It thus becomes clear how out of a theistic we really pass on to a pantheistic experience in Meera Bai. Shree Gurudev Says " It is, what may be called, an expression of samanjasyavada or non-contradictional compatibility between the personal and the impersonal".

After discussing the above poem of Mirabai in which the pantheistic experience of a Gopi is beautifully narrated, Shri Gurudeva takes up a remarkable song of Raidas. Now Raidas is a saint-poet known for "the brilliance of his intellect, his high poetic capacity, as well as for his devotion to God". In his song, "अब कैसे छूटे नामरट लागी", Raidas says, "The repetition of God's Name has become such a habit with me that try as much as I might, I simply fail to get rid of it". Explaining this song, Shri Gurudeva tells us that Raidas exhibits his relation to God from various points of view. In the first place, he says,

"प्रभुजी तुम चंदन हम पानी,
जाके अँग अँग बास समानी"

"Every cell of my body has been filled by Thy presence as every particle of water may be filled by the scent of *chandana*". Thus God is described as an immanent cause. Secondly, the devotee dances like a peacock before a dense cloud. God is thus a teleological cause. Thirdly, Raidas speaks of God as being a Deepaka, and of himself as a 'bati' or a wick. This wick is kindled by the light of God. As such God is the instrumental cause. Continuing further the description of his relation to God, Raidas says, "Thou art, O God, ammonium chloride, and I am impure gold. Thy mixture with me alone purifies me.'' So God is regarded as the purificatory cause.

Finally, says Shri Gurudeva, ''Raidas stresses a very important point when he regards God as the valuable pearl which is strung by the valueless thread in the form of Raidas.'' Shri Gurudeva points out the great 'व्यंजना' implied in this description. The Bhagawadgita, in its famous verse ''मयिसर्वमिदं प्रोतं सूत्रे माणिगणा इव'', describes God as the Sutra round which the pearls of devotees are woven. Recalling this verse, Shri Gurudeva remarks that Raidas here inverts this description, and propounds an 'inverted immanence''. The pearl-connoisseurs know that the pearl would have no value whatsoever unless a thread is made to pass through it. ''Hence unless Raidas was there as a Bhakta, and unless his thread went through the pearl of God, God Himself would have no value whatsoever''. 'It is the devotee who gives value to God, and it is thus', says Raidas, 'I am giving value to God'. (Ibid. pp. 150-51).

Shri Gurudeva finally comes to a poem of Nanak in the context of his discussion of the doctrine of God according to Hindi saints. In the poem, 'काहे रे बन खोजन जाई' O friend ! Why should you go to the forest in search of God ?, Nanak asserts on the basis of his own experience that God is characterised by universal immanence. God is like fragrance in a flower or image in a mirror. In fact He pervades all existence. Moreover, Nanak tells us that this experience of God's presence must be had both internally as well as externally, in mind as in nature as Green would put it.

> ''बाहर भीतर एकहि जानो
> यह गुरुज्ञान बताई''

Bringing out the mystical meaning of Nanak's utterance, Shri Gurudev says, ''Jnana means the vision of God both internally and externally. Now those who are the followers of the path of

God know how difficult it is to see the same form of God both inside and outside. It must not be imagination; it must not be hallucination; it must be a veritable perception of God. It is only when this experience, namely, " बाहर भीतर एकहि जानो" is attained, that the mind can be said to have realised the spiritual existence of God.'' Explaining the last lines of this poem, Shri Gurudeva says, ''The universally immanent God must be identified with one's own self :

"कह नानक बिनुआपहिचीन्हे
मिटै न भ्रम की काई"

This is, as much as to say that we must have the experience of Tattvamasi or Soham. Unless this takes place, the moss of delusion will not disappear, infatuation will not come to an end''. (Ibid. pp 151-52).

(to be continued...)

- Prof. M.L. Sharma

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The method of postures cannot take us far in achieving our spiritual end. But it has its own use of which we must take advantage. God realisation may lead to certain Mudras. But the spiritual experience is sui generis and cannot be gained by the method of Asana alone. It is important to look at the tip of the nose while meditating. Only when this becomes impossible should one meditate with eyes closed. The form of God becomes steady on the tip of the nose from where it does not swerve. One can see the form of God of the size of a thumb on the tip.

- Gurudeo Ranade

(Continued from last issue)

Śaṅkarācārya's Pañcīkaraṇa

(७)

शरीर-द्वयं-कारणमात्माज्ञानं साभासमव्याकृतमित्युच्यते । एतत् कारणशरीरमात्मनः । तच्च न सत् न असत् । नापि सदसत् । न भिन्नं नाभिन्नं । भिन्नाभिन्नं कुतश्चित् । न निरवयवं नं सावयवं नो भयम् । किंतु केवल-ब्रह्मैकत्व-ज्ञानापनोद्यम् । सर्व-प्रकार-ज्ञानोपसंहारे बुद्धेः कारणात्मनावस्थानं सुषुप्तिः । तदुभयाभिमान्यात्मा प्राज्ञः । एतत् त्रयं मकारः ।।७ ।।

Translation :- Ignorance as to Ātman (=Brahman) which creates illusion and which is the cause of the group of two bodies (namely subtle and gross) is called Ayvākṛta. And that (ignorance) is neither existent nor non-existent nor both existent and non-existent, is in no way either different or non-different or both different and non-different, and is neither partless nor with parts nor both (partless and with parts); yet (this ignorance is fit to be removed by the knowledge alone that Brahman is only one (without a second). When all types of knowledges cease, the state of intellect merged in the nature of the cause (namely ignorance) is called (deep) sleep. The Ātman that bears a sense of egoism over those two (namely the causal body and deep sleep) is (called) Prājna. This triad (namely the causal body, deep sleep, and the Prājna) is the same as Makāra (the third mora of Om) (7)

Explanation : - As seen already ignorance is responsible for the the false apperance of the universe. Hence here it is said that the cause of the illusion of the universe is ignorance. Hence this very ignorance is the remote cause of the two bodies namely the subtle and the gross bodies.

This ignorance was called in Section 2 as Avyakta, unmanifest. Here it is called Avyākṛta, non-manifest. The ignorance in itself is not manifest, hence it is called either Avyakta or Avyākṛta.

This very ignorance becomes the causal body of Ātman (i.e. becomes the Upādhi of Ātman) in both Macrocosm and Microcosm. In Macrocosm, Ātman/Consciousness with the Ignorance as Upādhi is called Īśvara and in Microcosm it is called Prājna.

The ignorance which is responsible for concealing Ātman/ Brahman / Consciousness and projecting the world-appearance is thus described here :-

1) In the first place, this ignorance is neither existent, nor non-existent nor both existent and non-existent. Existent (sat) is that which always exists. Such existent is only Ātman/ Brahman/Consciousness. Ignorance is not existent like Ātman or Brahman. Non-existent (asat) is that which never exists. e.g. Sky flower, horns of a hare, son of a barren woman. Ignorance is not non-existent like a sky-flower, etc. for a non-existent cannot produce anything; but ignorance is responsible for projecting the universe. Further, as both existent and non-existent are contradictory, they cannot simultaneously reside is only one ignorance.

2) In the second place, ignorance is neither different nor non-different nor both different and non-different from Brahman. There is only one reality namely Ātman or Brahman. Yet ignorance is spoken of as covering Ātman.If ignorance is said to be different from Brahman, there will be two realities namely ignorance and Ātman, which goes against the postulate of only one reality. If ignorance is said to be non-different from Ātman, it cannot be one. Further, if ignorance

(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग) & Chapter VIII (अक्षरब्रह्म योग)

Knowledge of the Absolute God and the World & The Unchanging Eternal Brahma

(Sanskrit Script followed by English Translation)

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम्
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृदव्रता: ॥२८॥

But those persons of virtuous deeds whose sin has exhausted to the end, become free from the dualities of delusion and worship Me with a steadfast vow.

Sant Dnyaneshwar explains -

Those of my devotees who disregard the thorns of dualities which deviate a man from his vows and create bondage of desires, worship Me with unwavering devotion. They crush the thorns which create doubts while on the path of devotion, cross the dense forest of sin and take the straight path towards Me. They escape the way-layers in the form of anger and desires and follow the virtuous path and succeed in reaching Me.

जरा मरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते व्रह्म तद्विदुः कृ त्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

Those who take refuge in Me and try to free themselves from old age and death know the Brahman. the Absolute Power entirely and also get a total perspective of the activities of the world.

Sant Dnyaneshwar explains -

Oh Parth, those in whom the desire to escape old age and death rises, succeed in their efforts in course of time and know the Brahman entirely and gain perfection like a ripening of a fruit in its due course of time. At that time, they are filled with blissful satisfaction and see the whole world filled with delight. Their mind calms down and they do not feel the botheration of worldly activities. In this way, they realise the Absolute and attain permanent peace of mind. I am the cause of their initial efforts in spirituality and the attainment of eternal peace.

साधिभूता धिदैवं मां साधियज्ञं च ये विदु : ।
प्रयाण काले ऽ पि च मां ते विदुर्युक्तचेतस : ॥३०॥

Those who know Me as the One who governs the divine as well as the material aspects and all sacrifices, they, with their minds harmonized, retain the knowledge of my presence even at the time of their departure.

Sant Dnyaneshwar explains -

Those who have touched Me with the hands of experience, those who have seen Me with the eyes of the power of knowledge, do not grieve when the time comes to leave their body. In the absence of this nearness to Me through experience and / or power of knowledge, everyone is seized with an inexplicable grief and fear of separation of the body at the time of death. It is difficult to say how much nearness they have reached Me so that they cannot forget Me even in the difficult time of death. There is no doubt, however, that they have become one with Me in their heart of hearts. However, Arjuna was still engaged in the thought about the meaning of the words of Bhagwan Shrikrishna said in the previous stanza (29) and was not fully attentive about what Bhagwan said now (in stanza 30) and the meaning of words did not seep down into his mind. He looked at Bhagwan as if just

Explanation : - The first sentence of this section briefly speaks of the process of Apavāda, Negation. The Negation is explained in two ways. One explanation was mentioned under Section 4 above. Now in this sentence, the second explanation is presumed, which is as follows :-

To say that only cause exists, that the effect has existence only in its cause, that effect has no independent existence apart from its cause[20] is Negation. In other words, in the process of Negation, the effect is said to be merging in its cause. e.g. To say that the effect say a jar has no independent existence apart from clay, to say that the jar is the same as clay is the Nagation.

The three parts - causal, subtle and gross - of the process of superimposition were equated with the three moras of Om (See Sections 5-7). Hence here the merging of Akāra, etc is mentioned, the merging stops when Oṅkāra merges in ''I''. Thus following the process of Apavāda, one comes to ''I'' only.

Now this ''I'' in the philosophy of Śaṅkarācārya really stands for Inner Self (Antarātmā, or pratyagātmā) which itself is the Witnessing Internal sentience and further this Internal consciousness is the same as Brahman / Ātman, the ultimate reality, one without a second. All this gives the following equations :- ''I'' = Internal Self = Internal witnessing consciousness = Brahman. This[21] means ''I'' am Brahman''.

This identity of ''I'' and Brahman is not imaginary, conjectural or false; for it is stated and supported by Vedic sentences which are the highest authority. The four great sentences (mahāvākyas) from the Upanisads like 'You are that (Brahman)' etc. support the conclusion that the individual soul is the same as Brahman. To be Brahman (Brahma-bhāva) itself is release (Mokṣa) from this mundane life, which is the highest goal of human life.

The present work Pañcīkaraṇa begins by saying it will explain the Samādhi of the Paramahaṁsas. And this Samādhi is nothing but remaining in the state of identity with Brahman. As the purpose of the work is served, the last sentence of this section points out the end of the present work Pañcīkaraṇa.

NOTES

19. Someone may say here; Ignorance possesses Sattva, Rajas and Tamas. Are they not the parts of ignorance ? The reply is No. These three together make up ignorance; hence ignorance is without parts. However, for the sake of convenience products of Sattva etc. are spoken of in the process of superimposition; then ignorance may be said to have parts. But a thing at one and the same time cannot possess two contradictory things. Hence it is said that ignorance is neither partless nor possessing parts nor both.

20. कार्यस्य कारण-मात्र-सत्तावशेषणं, कारण-स्वरूप-व्यतिरेके कार्यस्य असत्तावधारणं वा अपवाद: । विद्वन्मंनारंजनीटीका.

21. In simple language this means. The so-called individual soul is Brahman - जीवो ब्रह्मैव नापर:, which is one of the fundamental doctrines of Śaṅkarācārya.

(Concluded)

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During meditation one can see the Vastu even behind oneself. Such spiritual experience is universal. Christian saints and Saints from other religions confirm this. Prophet Mohammed said : 'Spiritual sound is reverberating my ribs as the fine deep down in the sea'.

- Gurudeo Ranade

(Vachanamruta P. 44-45)

The Application of the Santometry to the Five Great Acharyas

Sri Adi Samkara, Sri Ramanuja, Sri Nimbarka, Sri Madhva, Sri Vallabha - the five great acharyas spent whole of their life in the realization of the Ultimate Truth, wrote commentaries in Samskrit on the important works like the *Brahma Sutras,* the *Bhagavadgita,* founded philosophical schools, centres and visited various parts of India propogating their teachings with a view to ignite and bring illumination among spiritually dormant people. No wonder then that these acharyas are elevated to the envious position of one divine entity or another. Obviously the present paper expounds the application of santometry to the acharyas by paying a marginal attention to their interesting and inspiring biographies.

Samkara (Circa 580 A.D. - Circa 612 A.D.) :

Kaladi, on the bank of the river Poorna in Kerala, is the birth place of Samkara. Samkara's parents, Shivaguru and Aryambe, are the Namboodri Brahmins. At the very young age, Samkara (after persuading his mother) renounces the world by assuming *Samnyasa* and meets his *Guru* Sri Bhagavatpada.

Yoga Taravali, Upadesha Sahasree, Viveka Choodamani, Atmanatma Vivek, Laghu-vakya Vritti, commentaries on *Prasthana-trayi,* hymns in praise of several deities etc, flow from Samkara's pen.

The perusal of each composition of the deities indicates that Samkara is a great devotee of that particular deity. It is Samkara's philosophical vision of *Advaita* which makes it possible for him to see the one absolute in every form (*vide*

The Hindu dtd. Aug 14, 2003:8). *Advaita* really means the non-dual. It is the philosophy of the absolute non-dualism because, besides *Brahman* or pure consciousness, it recognizes nothing as real (Chattopadhyaya 1993:69).

Samkara is said to have started *Dashanami Sampradaya* (Prabhavananda 1996:355) and safeguarded the spiritual tradition of *Sanatana - Dharma* when it was under great threat.

Kumarila Bhatta and Mandana Mishra are the contemporaries of Samkara. Samkara defeats Mandana Mishra in the argument and Mandana Mishra ultimately becomes his disciple. Samkara's some other ardent disciples are Sureswara, Padmapada, Totaka and Hastamalaka.

Samkara has established four muths for the order of Samnyasins and for the religious learning at Dwaraka, Puri, Sri Badrinath and Sringeri. Some believe that Samkara disappeared at Kedar when he was 32.

The bagiographical account of Adi Samkara's life as documented in the Ṣamkara Vijayam reveres him as an incarnation of Parameshwara (*The Hindu* dtd. July 16, 2003:9).

Ramanuja (Circa 1017 A.D. - Circa 1137 A.D. :

Sri Perumbudoor - about 50 Kms away from Chennai is Ramanuja's birth place. Asuri Keshav Dixit, Bhudevi are his parents. Ramanuja is said to have been named as such by his maternal uncle Srisailapurna who expected him to equal great Laxmana in his devotion to the Lord (Raghavacharya 1956:174). (Laxmana is a younger brother [*anuja*] of Rama.

Ramanuja spent his childhood at Kanchi. His genius asserted itself even while studying under an *advaita* teacher - Yadava Prakash. However, due to difference of opinion

Ramanuja could not continue his studies under Yadav Prakash.

At the age of 16 Ramanuja got married to Rakshambal. He had some quarrel with his wife, whose temperament was unsuited to his tastes and persuits. He renounced the worldly life and became a self-ordained *Samnyasin* in the very prime of his life (Padmanabhachar 1983:120).

Goshtipoorna / Mahapoorna imparts *Om Namo Narayana* the secret *mantra* to Ramanuja and admonishes him not to disclose it to others lest he attain *Durgati* and the others *Mukti*. However, Ramanuja reveals the secret *Mantra* to others and this incidence stirs the anger of Goshtipoorna. Ramanuja succeeds in melting the heart of Goshtipoorna by telling him that he (Ramanuja) does not mind *Durgati* if all others get liberated. Having pleased with the answer given by Ramanuja, Goshtipoorna joyfully hastens to declare that *Vashistadvaita darshana* would hereafter be called *Ramanujadarshana.*

In his commentary on the *Brahma-sutra,* called *Sri-Bhashya,* Ramanuja taught a monistic *advaita* no doubt, for all was conceived as the Brahman or God; but it was a qualified monism (*vishistadvaita*) inasmuch as there was also room in it for the reality of individual souls and the external or material world (*Vide* for details Chattopadhyaya 1993:70, Yamunacharya 1988:40). Some other important works of Ramanuja are *Vedantha Samgraha, Gadyatraya, Bhagavadgita Bhashya.*

The religious view presented by Ramanuja is known as Srivaishnavism. (Melkote is one of the important sacred centres for Srivaishnavites). Ramanuja made Sriranga his headquarter and started *Sri Sampradaya.* He lived a long life of 120 years propagating *Prapatti* (unqualified self - surrender to God). Sannidhi - Tirumalacharya, Tirumanjanamperiyajeeyaracharya, Vadhuhanambiya, Kurukesh, Pranatarthihara, Varada Vishnu, Dashathi are some of his prominent disciples. Ramanuja (an Ayyangar Brahmin) was opposed to caste distinctions and allowed Shudra's entry into temples and into his sect. Ramanuja is deemed to be an *avatara* of *Shesha* (the serpent deity) by his followers (Padmanabhachara 1983:120).

Nimbarka :

Nimbarkacharya / Haripriyacharya / Aruna Rishi / Niyamanandacharya is a *Telagu* Brahmin. Niyamananda is the son of Aruna Muni and Jayanti Devi[1] who lived in Viduryapattnam on the banks of the Godavari, in Andhrapradesh.

Niyamananda masters the scriptures in a short time. When he was in his teens, Niyamananda becomes Nimbarkacharya. In this regard, the following story is told.

One day, when the sun was about to set, Brahma, came to the *Ashrama* of Aruna Muni at Neemgram in the disguise of a *Samnyasin*. At that time Aruna Muni was not in the *Ashram*. The *Samnyasin* asked Jayanti devi for something to eat. As there was no food in the Ashram, Jayanti Devi remained silent. The *Samnyasin* was about to leave the Ashram.

Niyamananda said to Jayanti Devi, "Dear Mother ! A *Samnyasin* should not be sent away without food. We will have to suffer for violating *Atithi Dharma*". Jayanti Devi said, "Dear son, your father has gone out. I have neither fruits nor roots. Moreover, there is no time for me to prepare any food. It is sunset. *Samnyasins* do not take their meals after sunset".

Niyamananda said to the *Samnyasin*, "I shall bring quickly roots and fruits from the forest. I guarantee that the sun will not set till you finish your meals".

Niyamananda placed his *Sudarshana Chakra* on a *Nim* tree in the *Ashram* where it shone like the sun. The *Samnyasin* was struck with amazement. In a few minutes Niyamananda returned with fruits and roots and handed over them to his mother, who served them to the *Samnyasin.* As soon as the *Samnyasin* finished his meals, Niyamanda removed the *Sudarshana Chakra* from the *Nim* tree. It was at once pitch dark. The *Samnyasin,* conferred on the boy the name 'Nimbarka' (*Nim*-Neem tree; *Arka* - the sun). Since then Niyamananda has been called Sri Nimbarkacharya. Sri Nimbarkachaya is considered to be an incarnation of Lord Hari's weapon *Sudarshan Chakra* or discus.

Narada taught the sacred *Gopalamantra* to Nimbarka. Nimbarka did rigorous austerities at Neemgram[2] and had there *Darshana* of Krishna. Neemagram, Salemababad, Govardhana, Brindavan, Nandagram, Barasana are the sacred places for the followers of Nimbarka. *Parikrama* of the 168 miles of Brij Bhumi is their foremost duty. The Nimbarka sect is mostly found in Brij Bhumi. Jaipur, Jodhpur, Bharatpur, Gwalior and Okara are its centres. The followers of Nimbarka can also be found in Central India, Bihar, Orissa and West Bengal (*Vide* for details website Swami Sivananda, 'Nimbarka'). Nimbarka established *Hamsa / Sanaka Sampradaya.* Followers of this *Sampradaya* worship Sri Radha and Krishna. *Bhagawata* is the most important scripture for them. (*Vide* for details website, Swami Sivananda, 'Nimbarka' and Se 1999:218).

Vedanta Parijat Saurabh, a commentary on the *Brahma Sutras;* a commentary on the *Bhagavadgita, Sadachar Prakash;* a treatise on *Karma Khanda, Rahasya Shodasi,* an explanation of *Gopalmantram* in verses; *Prapanna Kalpa Valli,* an explanation of *Mukundamantra* in verses; *Prapatti Chintamani,* a treatise pertaining to supreme refuge; *Prata Samarana*

Strotram, a devotional hymn; *Dasa Sloki* or *Kama Dhenu,* the ten nectarian verses; and *Savisesh Nirvisesh Sri Krishna Stavan* are the important works[3] of Nimbarka (*Vide* for details Swami Sivananda, 'Nimbarka). Srinivasacharya - a direct disciple of Nimbarka has written a detailed commentary on his master's works (Joshi, Hegde 1997:81).

Dwaitadvaita or *Bhedabheda* school of philosophy is established by Nimbarka. According to this school of philosophy *Jiva* and *Jada* are both separate from and identical with *Brahman.* A serpent viewed as a whole is one and undifferentiated; but viewed as hood and coils appears to be different thus exhibiting both identity and difference (*Vide* for details website Swami Sivananda 'Nimbarka', and Ranade 1970:110).

As per one version Nimbarka finished his *avatarakarya* after 25 years of the demise of Ramanujacharya (Se 1999:218).

Madhva (Crica 1238 A.D. - Circa 1317 A.D. :

Madhva is a Shivalli Brahmin. He is the son of Madhyageha Nadyantillaya Bhatta and Vedavati. The other names of Madhvacharya (*Vaidika nama / Kavya nama / Nom de Plume*) are Vasudeva (*Janma nama*), Poornaprajna (*Samnyasa nama*), Anandatirtha (*Pattabhisheka nama*) given by Achyutpreksha, (for having defeated Vasudeva Pandit in the argument).

Madhva himself and his admirers like Purandaradasa speak of the three *avataras* of Sanjivaraya / Pranadeva / Vaudeva- the god of the winds viz., Hanumana (the monkey god - a great devotee of Rama) as the first *avatara,* Bheema (one of the bravest warriors in the *Mahabharata*) as the second *avatara,* Poornaprajna in Pajakshetra near Udupi as the third *avatara,* in order to propound and propogate the teachings of Srimad Badarayana (*vide* for details Ranade 1960:124-26.

Padmanabhachar 1983:120, Chattopadhyaya 1993:72, Se 1999:381).

It has become possible so far to trace forty works of Madhva. *Brahma Sutra Bhashya, Sarva Shastra Samgraha (Anu Bhasya), Bhagavadgitataparya Nirnaya, Bhashyas* on various *Upanishads, Pramana Lakshana* are some of the important works of Madhva (*vide* for details Govindacharya 1995).

According to Madhva Hari is *Sarvottama* and the world is real. Madhva is the founder of *Brahma / Sadvaishnava Sampradaya* and of *Dwaita* school of philosophy. The category of difference is the bedrock of his philosophy. We have five eternal differences between God, Self and nature *inter se.* To elucidate the point, the five Bhedas are : between soul and God, soul and soul, soul and nature, God and nature, nature and nature (Ranade 1970:88).

The famous Krishna temple at Udupi is built by Madhva. He has established eight Muths at Palimaru, Admara, Krishnapura, Puttige, Shirur, Sode, Kaniyuru, Pejavara under the supervision of his close disciples Hrishikesh Tirtha, Narahari (simha) Tirtha, Janardana Tirtha, Upendra Tirtha, Vamana Tirtha, Vishnu Tirtha, Rama Tirtha, Adhokshaja Tirtha respectively (Govindacharya 1995:12).

Madhva is said to have disappeared at Ananteshwara temple in Udupi when he was 79.

Vallabha (Circa 1473 A.D. - Circa 1531 A.D.) :

Kakarawada on the bank of the river Krishna in Andhrarajya is Vallabha's birth place. Vallabha - a south Indian Brahmin was born while his parents (Lakshmana Bhatta and Yallamagaru) were on their pilgrimage to Banaras (Ranade 1956:36). He studied under Vishnuchitta at Kasi. Rishi

Kaundinya initiated him.

Vallabha married Mahalaxmi - the daughter of Devadatta and had two sons viz; Gokulnath and Vittalanath. But later Vallabha embraced *Samnyasa.*

In the year 1492 when Vallabha was in Vrajabhumi he founded *Rudra Sampradaya* and propagated *Pushti Marga* - the way of enjoyment with God as lover and the *Aradhya deva* of this path is Sri Govardhana Nathji. One distinct peculiarity of this sect seems to be a vigorous rejection of asceticism which has led some of the modern scholars to characterize its followers as the *Epicurians* of India (Chattopadhyaya 1993:73).

Some of the important works of Vallabha are *Anubhashya* (the commentary on the *Brahma Sutra), Subodhini* (a treatise on the *Bhagavadgita), Tattvadeepanibandha, Siddhant Muktavali* (Joshi, Hegde 1997:183).

Vallabha's view is known as *Suddhadvaita - Vada,* the doctrine of pure non - dualism. The individual souls are viewed as the sparks from the Supreme Spirit or God and, though separate, are considered to be identical in essence with God (Chattopadhyaya 1993:73).

Vallabha says that the world is a sportive manifestation of God. Sport is the *alpha* and the *omega* of Vallabha's philosophy. The metaphysical significance of sport is that *Brahman* manifests Himself in the *Jiva* and *Jada* through sport (Ranade 1970:98).

While most of the other *Vedantic* philosophers such as Samkara, Madhva, Ramanuja, and Nimbarka might have only visited Mathura, Vallabha made Mathura his headquarter, that is the reason why Vallabhaite philosophy made such a deep

THE KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is compared	To Whom / which things compared	By Whom / where Compared	Aspects of Comparison	Remarks (= Equal. Δ same)
1	Samkara	Parameshwara	Samkara Vijayam	Incarnation	Δ
2)	Ramanuja	i) Laxmana ii) Shesha	i) Srishailapurna ii) Ramanuja's followers	i) Devotion ii) Incarnation	i) = ii) Δ
3)	Nimbarka	Hari's Sudarshana Chakra	Nimbarka's followers	Incarnation	Δ
4)	Vayudeva	a) Hanumana b) Bheema c) Madhvacharya	Madhva and his followers	Incarnations	Δ
5)	Vallabha	--	--	--	i) Δ ii) Δ

Thus, from the foregoing account, it is apparent that all the five great acharyas find a place among the immortals on account of their razor sharp intellect, enthusiasm to spread the gospels, devotional fervour and mellow heart to uplift the suffering mankind from the worldly existence.

impression upon the saints of Northern India, such as Suradas in Uttar Pradesh, Mirabai in Rajasthan, and Narsi Mehta in Gujarat (Ranade 1956:36).

Vallabha was drowned in the *Ganges* in 1531. He is regarded as an *avatara* of *Agnideva* - the God of the Fire (vide for details Se 1999:345-46). He is also honoured by his followers as an *avatara* of Krishna (Swami Prabhavananda 1996:406).

All the above enumerated incidences of Santometry of the five great Acharyas are catalogued in the table on page 28 to have panoramic view of them.

Notes :

1) Nimbarka's parents are Jagannath and Saraswati (Se 1999:218).
2) Nimbapur - near Hampi is the native place (Swagram) of Nimbarka (Se 1999:218).
3) There is a work titled, 'Madhva Mukha vardan' the authorship of which stands in the name of Nimbarka. If it is true Nimbarka belongs approximately to fourteenth century A.D. (*Vide* Joshi, Hegde Siddhapur 1997:180-81).

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For developing love for spiritual life, there is no other way as easy and effective as the company of the good. It draws us to the righteous path without much effort. Listening to spiritual discourses is equally important and the aspirant should be absorbed in such discourses.

- Gurudeo Ranade

Education as Learning & Cultivation of Values :

I

The title is very attractive. It throws a challenge to the academicians and the educationists of the present century. In India, education in the past, really meant *Brahma Vidyā* or knowledge of metaphysical reality and cultivation of virtues like truth, non-violence, self-sacrifice, forgiveness, non-stealing, diligence and so on. But now, the word education, unfortunately stands for something different. It means only literacy amassing wealth by running educational institutions and profit-making. Impurely selfish and callous times indeed!

The dictionary meaning of the word 'education' is bringing up or training of a person. It means instruction; strengthening of the powers of body and mind. In other words it means culture or refinement. An educationist is supposed to be one, who is skilled in the methods of educating or teaching others. It is he who promotes culture.

What does the word learning mean ? It is gaining knowledge or skill or ability. It is knowledge or Scholarship. The word 'Cultivate' means to refine, to civilize, to improve, or to devote all attention to the work to be done, or practice.

The word 'Value' means worth or efficacy or excellence or price or intrinsic worth or goodness. It consists in the recognition of worth. Value is that which renders anything estimable.

II

Education, as already said, does not consist in making a person just 'literate'; no doubt, literacy rate has to improve; and literacy is instrumental to the development of knowledge. But literacy by itself is not education. A person who knows how to read and write, who talks many languages in an attractive and polished way, may fail to be an educated human being. He might have read and re-read the *Śāstras* or ancient Scriptures of learning he may quote profusely from them but if he is cruel, merciless and unrefined and lacks character, he is not supposed to be a man of learning but a brute. The words of wisdom of Sri Ramakrishna are worth quoting in this regard : The eagle, no doubt flies high in the Sky. But its attention is all on the pits of corpses. The so called learned (*Pandita*) might have read many books and many *Śāstras*. He can quote stanzas from memory, he might have written many books. But if he is woman-intoxicated and is after name, fame and wealth, how can he be learned? If his mind does not dwell in the good how can he be called a learned man?'' (The Gospel of Sri Ramakrishna).

III

Education on the other hand consists in cultivating virtues like speaking truth at all times (*Satya*), refraining from injury to any living creature in thought, word and deed (*ahimsa*), control of the senses (*Śama*) keeping under control six inner enemies (*Arishad vargaas*) viz *Kama* (desire), *Krodha* (anger), *Lobha* (Stinginess), *moha* (delusion), *mada* (egoism) and *mātsarya* (jealousy). In other words, education involves 'discriminative knowledge' (*Viveka*) and the absence of sense of egoism (*vinaya*). Bhagawad Gita aptly says *'Vidyā dadāti vinayam'* (learning implies absence of egoism). Education should make truly great and evolved souls.

Mind has a greater role to play in the life of the individual. 'As the mind, so the way' goes the proverb. But mind is fickle, fluctuating and inconstant. It should be controlled (*dama*) and properly trained. Education should enable the concentration of the mind, so as to acquire higher knowledge. The practice of *Pātanjala-Yoga* will certainly be of great help in this regard. A man of concentration and knowledge is infact, termed as *Dheera* (the valiant) by the Upanishads. A *Dheera* is one who has won over his lower senses and mind, not necessarily one who has killed maximum number of people on the war field.

IV

True education should explore the ways and means to live a meaningful life. It should reach out to social values and open the new vistas of social awareness. Man is a social being. ''Man without Society is either a beast or God'' says Aristotle. Man is a part of society and hence belongs to the entirity of humanity. Education should usher in the individuals, a true spirit of human development and an upbeat for progress. It should encourage and promote common fellowship. Social values like *Freedom, equality, justice* and *fraternity* should be properly analysed and applied, by setting personal examples, doing it all the time and setting right the erring fellowmen.

The Value of freedom lies in frankness, outspokenness and unhampered boldness. It is liberty from constraint, tyranny, slavery and captivity. Liberty consists in free choice or unrestrained enjoyment of natural rights and privileges. It is a virtue to have freedom of speech and freedom of thinking. Liberty makes one agog with joy and is certainly a virtue gifted by learning. Real education should end up in the cultivation of this value.

Equality is another great value. It consists in the act of making individuals equal in terms of mankind - Political, Social and religious. Individuals in a democratic set up are equal in their political rights and duties, irrespective of caste, creed, gender and other considerations. All are equal in the eyes of law.

Justice is another value to be learnt, and cultivated by the individuals in a Society which claims to be educated. Justice is the quality of being righteous, upright, fair, impartial, integral and in accordance with the facts; the awarding of what is due in society. In a civilised Society, where education plays a major role, seeking justice is a birth right and should not be denied and delayed to any individual. Justice delayed is Justice denied! Providing opportunities to the socially oppressed and the underprivileged, to come up and stand at par with the progressive and the forward population is *Social Justice* and it should be encouraged and implemented at all costs. Thus social justice is a value of paramount importance and is particularly applicable to Indian Society.

Fraternity is another value for any society to care for. The value of fraternity consists in the state of being brothern a brotherhood; Victory to the Society based on the Principle of brotherhood ! Society is not to be equated with a conglomeration of most-hardened disunited individuals, but it is a fraternity. The value of fraternity, of course is based on the equality and harmony of religious and social values. Equal respect to the values of all religions and harmony of different religions, accelerates the employment of value of fraternity in society.

Thus true education should enable individuals to shoulder greater Social obligations. It must find its fulfilment in character-building abilities of individuals and nations. It should enable a person to exhibit nobility of thought, expression and deed. Humanity should emerge ultimately in all radiance, exuding selfless love, good-will for all beings. Expecting nothing in return is the hallmark of true culture. Culture, the offshoot of education should mellow the hearts of even the most cruel and make for the overflow of pure and spontaneous love and bounteous compassion to all. The educated should follow the right path along emulative lines for the forsaken, the under-privileged, the sick and the irredeemable hapless victims. Education should gently assert itself and enable individuals in suporting with delight the worthwhileness of human values. The true man of learning shall wish and pray for it.

V

Now coming, to modern education. It is said that there is something really earth-shaking about technology. Understanding of technology has become easy and exiciting. The present era is looked upon as an era of computers. All words are computer or technology related. Digital distribution has changed all the rules. Concepts are made marketable workshop. It is so because technology is causing, rapid changes in the entire industries, music, films, book-publishing etc. Internet, website, E-mail, the products of modern technology have almost become instinctive. In modern technology quite interestingly unprecedented things happen. Learning is made fun and easy. One is really overwhelmed by the work of the computers. The computers have become almost synomymous with convenience. Software, graphics, multimedia, E.com give crisp and concrete information, news service, weather forecasts, mobile banking etc. Doctors are using computers to help their patients combat depression, Phobias and brain damage.

Educated man in modern times, no doubt is quite advanced it terms of materialism. He can get any information from any quarter of the universe. Okay. All this should move where ? Education should promote human values and act as an evaluator of both tradition and modernism. Challenges ahead of us, in promoting human values are many. Religious fanaticism and bigotry, hidden ego, casteism, anti-intellectualism, poverty are the man-holes and pot-holes in the gateway to value promoting education.There is need to safeguard *Dharma*, that is one's own duty to humanity. Education should see that the inbuilt spiritual needs of human beings are met on equal basis. Emphasis is to be laid on the spiritual nature of mankind and true learning should inspire massive service networks. It should not create a divide between persons. It should maintain multi-religious, multi-ethnic, multi-lingual and a secular democracy. There is no question of surrendering the spiritual upshot to any external authority, however, strong and compelling it may be. Learning, in the true sense of the term, should remove external barriers and the shadow of hesitation that lies between persons. It should stick on to shared values and common interests.

Education should be made more attractive and meaningful. The true and essential values of life that delineate to us to conduct ourselves through life's varying situations, should find their resonance and echo in every individual. Learning should ensure that the virtues will be protected and the evil-doers are destroyed. Firm establishment of righteousness should invariably be, its main concern. It should establish norms of procedures and codes of conduct. Whatever the learned do, they should do it well, conscientiously and to the best of their ability. Yet learning in the garb of spirituality, should not make one inactive and idle. It should come forward to develop equipoise, detachment and universality of outlook. It should not hide facts and should come out openly against illogicalities. In short, it should contribute towards the enrichment of culture. Education should be a way of life, for all, every where and in every sphere of activity. It should portray effectively and unforgetably a role model for all in respect of all aspects of human concern exemplifying irrefutable truth. It should strengthen the relationship of students, teachers and parents to create a better understanding in them. It should make them hold more, responsibilities. The educated should work untiringly towards achieving the goal, namely peace, prosperity and oneness of humanity.

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Really speaking, the distinction between Saguna and Nirguna (Reality with form and Reality without form) is baseless. God cannot be categorised either as with form or without form - exclusively. He is both. God Govind can as well be said to be Saguna or Nirguna.

- Gurudeo Ranade

(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग)

Knowledge of the Absolute God and the World

(Sanskrit Script followed by English Translation)

ये चैव सात्विका भावा- राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि नत्वहं तेषु ते मयि ॥१२॥

Whatever be the states of being, the Satvik (righteous) Rajasik (passionate) or Tamasik (slothful), know well that they all have emanated from Me alone. They are all in Me but I am not in them. (12)

Sant Dnyaneshwar explains -

The three attributes of being namely the righteous, passionate and slothful, have all emanated from Me. Though it is so, they are in Me, but I am not in them. just as the wakefulness cannot get drowned in the lake of a dream or the seed is full of juice from which the bud shoots out, becomes a tree and ultimately gets turned into wood, but the wood does not contain the seed. Likewise though the three attributes have generated from me, I am not in them. The clouds that move in the sky, do not contain the sky. The clouds contain water, but the water does not contain the clouds. The friction between the water particles creates lightning, but the lightning does not contain water. The smoke emanates from the fire, but the smoke does not contain fire Likewise, the three attributes and their effects emanate from me, but I am not in them.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

The whole world and the human beings are deluded by the effects of the three attributes of the nature (and it is surprising) they are unable to recognise Me who am above them and imperishable. (13)

Sant Dnyaneshwar explains -

Just as the thin layer of moss that grows in water, and completely conceals the surface of water and makes one unable to see the existence of water below, in a similar way, the world and the human beings are unable to see Me though I am eternal, imperishable and pervading the whole universe and their existence. In vain does the sky gets covered by the clouds. Though one knows that the dream is a falsehood, it appears as real under the influence of sleep forgetting one's real existence during wakefulness. Māyā which is my own shadow with the attributes of Satva, Rajas and Tamas, conceals my own existence from the beings which are created out of Me only and prevents them from knowing Me. Pearls which come out of water do not dissolve in water. An earthen pot, when still of raw earth, dissolves in water, as clay, but when baked in fire does not do so and retains its shape. In a similar way, all beings, though created out of Me, get engrossed in their shape and attributes and are unable to recognise me or know me in any way, blindfolded by the existence of Maya.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।।१४।।

This divine Māyā, consisting of the three attributes (of mind) is hard to overcome. Only those who surrender unto Me and take refuge in Me are able to crossover the same. (14)

Sant Dnyaneshwar explains -

Oh Arjuna, how then one should experience overcoming this powerful Māyā in order to merge with me ? This river called Māyā originates in the huge mountain of Absolute Brahma through a broken precipice in the form of a small stream of water in the form of the urge, to create. A bubble of the five principles of materialistic formation first appears and grows very fast with the natural tendencies with time and the flow of this river increases disregarding all obstacles. All citadels of different types of mental disciplines are overwhelmed by its floods of ego, hatred, envy and false notions of self-possessiveness along with pleasures of senses, which rise in waves with various prides of power, learning and material wealth. Various human and animal bodies appear as bubbles in its flow appearing and disappearing, oscillating between rise and fall giving rise to a series of births & deaths. The human beings are so much deluded by this false panaroma of existence that they lose their sense of self awareness and drift along the stream of the river called Māyā. The floods of this river never appear to subside. How one can ever think of crossing such a river ?

Whatever means and measures one adopts to cross this river counter act as unsurmountable hindrances. A person who jumps into this river relying on the strength of his learned wisdom, disappears in its swirling waters or gets trapped in one of the whirlpools not knowing how to come out of it. Some persons enter it with confidence on their youthful energy or the deep knowledge of the three Vedas, but their pride makes them a prey of the huge fishes and crocodiles, abounding in the waters of the river. Some are hopeful of their renunciation, some their thoughtful reasoning, some their religious sacrificial offerings but nothing helps them in the floods of the mighty river. However, someone does cross it by mere accident, which is very rare.

I will tell you what it is like to cross the river on one's own self. Is it possible to cure one's disease without the prescribed discipline in eating habits ? Is it possible for a thorough gentleman to foresee the ways of the wicked ? Is it possible to have a meeting of thieves to reform themselves ? If the deers or birds will be able to bite away the net in which they are ensnared; if the fish will be able to swallow the bait itself; if a coward will fearlessly pass by a ghost; if the ant will cross over the mountain Meru, then one can say that he is able to cross over the river Māyā. Oh Arjuna, just a man given to indulgence in carnal pleasures, cannot overcome the guiles of a sexy woman, in a similar way the self is unable to cross this mighty river. However, those who surrender to me and take refuge in me, easily cross this river of Māyā. It so happens that before they enter the river, the river water which is in the form Maya, disappears and they easily walk over to the far shore.

Those who have faith in the Sadguru, those who are determined to attain Realisation, those who have freed themselves from the bondages of worldly life, those who have unburdened themselves of egoistic possessiveness, those who want to swim across the stream with the strength of faith in ''Aham Brahmasmi'' (I am Brahma), cross over to the other shore of the river. But such devotees of Mine are very few.

न मां दुष्कृतिनो मूदा: प्रपद्यन्ते नराधमा: ।
माययाऽपहृतज्ञाना: आसुरं भावमाश्रिता: ॥१५॥
चतुर्विधा भजन्ते मां जना: सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

The evil doers, thoughtless and lowly persons given to demonic tendencies and whose intellect is taken away by Māyā, do not seek refuge in Me. (15)

The virtuous ones who worship Me are of four kinds, those in distress, the seeker for knowledge, seeker for wealth and the man of wisdom, oh Arjuna. (16)

Sant Dnyaneshwar explains -

Except for my true devotees, all beings, since time immemorial, are overpowered by the ghost of Ego and quickly forget their real self. They are never aware of even the simple rules and disciplines of moral and social life expected of them and unknowingly go down the path of degeneration. They are far away from the ideal life propounded by Vedas. They forget the duties for which one has come to stay in this city called the body and crowd around the sensual pleasures to fall a prey to the lowly emotions of desire, passion, envy, hatred and anger, resulting in endless unhappiness and sorrow. To tell you in short, they are overwhelmed by the guiles and delusions of Māyā and fail to reach Me.

Only four types of persons worship me and take refuge in Me. The first is called "the distressed", the second "the curious", the third "seeker of wealth" and fourth "the man with wisdom".

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्वि शिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।।१७ ।।

Of these, the wise one, who is ever in union with Me, whose devotion is single-minded is the best. Because I am supremely dear to him and he is dear to Me.

Sant Dnyaneshwar explains -

The distressed worship Me to get the relief, the seeker of liberation from bondage worship Me for attainment of knowledge, the seeker of wealth to fulfill his requirements, but the fourth one worships Me without any motive, for sake of devotion only and therefore this wise man is my true devotee. Illumined by knowledge, he gets beyond the darkness of duality and differentiation and becomes one with Me. He remains forever devoted to Me. He is like the sky in which the wind has become motionless and calm. He is not different from Me but remains a devotee. He carries out all the activities of being in a body but in reality dwells in Me alone. Due to illumination of knowledge he is well aware that I am his soul and I am content to know that he is My soul. He is one who knows that he has gone beyond his small self and is one with

My universal self. His understanding of this is seen in his behaviour. How then can he be different from Me ?

(To be continued)

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Due to Typesetting error full English text was not printed in the last issue, hence we give herebelow the full text. The error is regretted. - Editor

THE RIDDLE OF THE BIRD

Daring me to break the riddle of the bird ?
Lo, I reveal the 'bird' and the 'hunter', Take if you can understand.
Narada threw the net over the bird first of all;
Shuka, the sage, truly daring, swallow'd it a whole;
Press'd it hard Guru Dattatreya, well within his fist;
Two men trampled with the eight-fing'd six- prong'd foe at ease;
And Maruti, the bravo, flung it away beyond Cosmos.
The year is only a single tree, do you understand ?
Twelve branches are the twelve months, so are they to be reckon'd;
Has each branch thirty leaves, try to comprehend;
They are colour'd black and white; what do they tell you ?
Laden with the weight of eighty lakh flowers star-like;
Bears on top, the fruits - the sun and the moon gulped whenever hungry by Rahu and Ketu
The bird being hungry swallow'd in a morsel the whole Cosmos,
With the flora of eighteen order as the side-dish !
It isn't hollow bravado but the solid truth, God bears the witness;
Who, really, did it swallow ? Me or you ? Let me know at once !
What, really, did it swallow ' Your 'dappa' ? Your 'tun-tuni'?
Or the feather in your cap ? Tell me in a trice.
At your back is Gurulinga Jangama Sri, the Ocean of Mercy;
So never, never slander others, lest sin stick to you.

The Riddle of the Beast

"केळु शाहिरा"

(The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari Script)

केळु शाहिरा हिडियो खून ई मिक अद नोडु एंथादु ॥ एंटु मोरे एळु कोडु नम्म निम्म पैलिसदाचीदु ॥प॥ अरवत्तु तोडिगळु मूरुवरि नूरु हत्तु मोळकाल ऐदव मोर्जिदु ॥ सुळ्ळल्लो ई शास्त्रद मात कलिकाल गणिता इल्लिदु ॥ गणितदोळग गरगरा दोरदितो अठरा नूरु एणकीदु ॥ सणकाल गणिता सोसि माडिको आरूवरि लक्षद ओळगेरडु ॥ केळु शाहिरा मातिन तर्क नेनप बंदितो मत्तोंदु ॥ साविर भेद सास्विकाळद पेंड बडदितो गोदीदु ॥१॥ सप्तघातुगळु मूरुमूरिंद्रिय मत्तोंदिंद्रिय हेर्च्चिदु ॥ ऐवत्तारु पंख बिच्चि कुणूतद बल गर्दीदु ॥ टोंकिन ओळग उडदार होळूतद एणिसिकांरो एळुएळीदु ॥ उडदारदोळग ओब्ब ऋषि कूतानो खून हेळतेनु अवंदु ॥ मूरू काल एळ कैय वर्ण आगतद त्रिगुणदू ॥ अरवत्तु गावद आसन हाकि ध्यान माडतान शिवंदू ॥२॥ मिकद ब्याटिगे मुंद होंटरो नाकु मंदि वालीकारा ॥ नाकु मंदिगे कुमकनादरो हदिनेंटु मंदि वीर जोर ॥ तुर्क स्वारगळु हत्तु मंदि बाण होडूतार अनिवार ॥ बाणिन गणिता माडुवेनेंदरे पुरसति इल्लो भरपूरा ॥ काळजदोळग बाण नट्टितो अठरा पद्मद आकारा ॥ तलि हारि भूमिगे बिद्दितो भूमि नाडगितो थराथरा ॥ धन्य निंबरगि दोड्ड क्षेत्र आदिनारायण अवतारा ॥ गुरुलिंगजंगम सर्वेशा तानिर्बैलादो आकारा ॥३॥

Listen O minstrel, break the riddle
If you can. What a beast it is !
With faces eight and horns seven
It's beyond the grasp of yours and mine.

Sixty thighs it has, also it has funny legs
Three and a half hundred and a ten and a five;
It's the scriptural saying, not at all a falsehood,
Begins here the *Kalikāla* reckoning;
As you reckon, the numbers get piled to eighteen hundred,
Seek for a while and make two within lakh six and a half;

Listen O minstrel to the logic of speech,
Comes to my memory yet another one,
A thousand different mustard grain is as wheat in kneaded dough;
Listen O minstrel, break the riddle, if you can.

Seven basic elements and organs of sense in counts of three
    and another one,
Dances unfolding its wings fifty six, the mighty and pompous one;
Around its loin is a resplendent belt, count the coils,
    pulling one by one;
There in the belt is a Rishi found sitting,
    reveal I to you, who he is indeed;
The colour of three feet and seven hands comes to be of the trigunā,
Setting himself in a posture, meditates he of Shiva,
    stretching to a range of Sixty *gāvada*;
Listen O minstrel, break the riddle, if you can.

In order to hunt the beast have gone four *Valeekāras*,
And another eighteen great men of valour in order to help them with;
Riding on the Turkey horses, ten knights shoot arrows incessantly,
No time at all find I, to keep the count of arrows;
In the course of the battle, the arrows stuck in shape
    of eighteen petalled lotus,
And head fell down on to earth, which in turn startled and trembled;
Bless'd is the great holy place Nimbargi where *Ādi Narayana,*
In the form of Gurulinga Gangamma Sarvesha,
    acquired himself the spaceless form.
Listen O minstrel, can you break the riddle ?

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Ahimsa :
The Ultimate in Religion

Ahimsa or Compassion for all living beings is a fundamental component of most ancient religions of the East. Its germs stretch to the Vedic period and survived as a significant doctrine in Buddhism. Jainism, Hinduism, Ajivikism, Saivism, etc. A comparatively vague attempt to highlight Ahimasa as linked with reincarnation and cannibalism and a host of hygienic, ascetic and purificatory purposes was made by a few ancient Greek philosophers, from the 7th century B.C to the 2nd century B.C. The abundant Indian religious and philosophical literature, transcending the Greek views, elaborated Ahimsa as a universal compassion that embraces all those who strive for a common purpose - the spiritual bliss devoid of the corporeal, a feeling of their oneness with the very essence of nature. This paper draws attention to Ahimsa as a unique doctrine that unites all the living members of human and non-human communities, relieving them from the fear of themselves and each other and leading them to enjoy that spiritual bliss.

It is taught in most ancient religions that Ahimsa is a unique state of awareness of love and affection, of unity in a world torn apart by fear and violence. Ahimsa is linked with Abhaya or freedom from fear. The Taittiriya Upanishad records that 'Knowing the bliss of Brahman he does, not fear anything (ii8). The Ṛg Veda notes that 'May I reach the light on reaching which one attains freedom, from fear (ii.27) 'Light' explains an eternal truth. It is none other than wisdom.

The acquisition of the purest and highest of wisdom, paravidya, is all that requires to destroy fear and cultivate Ahimsa. The wise man whose nature is nurtured by age old sacred Vedic doctrines, Upanishads, Samhithas and Aranayakas' is the one who achieves fearlessness and feels most deeply for his fellowmen and all species that breathe. His fearlessness is an expression of his knowledge and complete realization of ''light''. It leads him to conquer fear, selfishness, passion and to realize the deeper significance of his existence. He who is fearless and cares for others has a purpose in his life. His fellowmen make him recognize that all other beings are like himself and that they too fear, wish, hope, care, love for themselves. This recognition is the very essence of Abhaya or fearlessness and Ahimsa or compassion for all.

Ahimsa was a doctrine introduced into Greece as far back as the 7th century B.C. and practiced till about the 1st century B.C. Although inkeeping with the Indian doctrine of Ahimsa, the Greeks failed to grasp its universal essence that breeds and nurtures love and unity among human and non-human communities. Nevertheless, it was a totally new concept for the Greeks whose life style centered around animal sacrifice, consumption of meat and exploitation of animal life for entertainment. The minority who encouraged Ahimsa to be practiced as a doctrine were none other than a handful of philosophers and their disciples. They based their doctrines on reasons such as the importance of soul purification, spiritual contentment, health - conscious life style, medicine, magic, reincarnation etc. Ahimsa was practiced mostly in the form of abstinence from the slaughter and the consumption of animal flesh. This too, not with any genuine compassion for animals but generally with the idea for 10 long years, from 1952-1962. He was the Vice-chairman of Sahitya Academy established in 1954. In the same year he was awarded the highest civilian honour "Bharat Ratna". During the tenure of his Vice-presidentship, he undertook tour to Europe and Middle East. During this trip, he received an honorary doctorate of Civil Law by Oxford University. In 1954, he visited Europe, Canada and U. S. A. In the latter half of 1954, he spent about two months in Latin America. In 1956, he visited Singapore, Indonesia, China and Japan.

In 1962, Radhakrishnan was elected, with overwhelming majority, as President of India. He reached the pinnacle of his life. He rose to the highest position with disciplined service of learning and insight. He filled that position with dignity and rare elegance. His duties as President were carried out in strict conformity with the letter and spirit of the Constitution of India. He never rejected any mercy petition during his tenure as the President. After becoming President, he voluntatily cut a major portion of his salary and accepted only a bare required minimum. The government declared the celebration of his birthday as "Teacher's day" , in recognition of his invaluable contributions to the field of education. He was elected as an honorary fellow of British Academy. He made himself available to the public by his kindness, love and affection. Thrice a week, anybody could meet him without prior permission. He ordered the conversion of the famous Viceroy's mansion at Shimla, into a centre for Advanced Studies. In 1962 when China attacked India, he gave good counsel, all co-operation and full strength to Jawaharlal Nehru, the then Prime Minister. He went on a three-week tour of the U. S. A. and Britain in 1963. In 1964, Pope Paul VI visited him and India. He also paid state visits to Russia, Ethiopia and some East European countries. During his tour abroad, he spoke on a wide variety of subjects of national and international importance, which would widen the horizons of understanding and sympathy. He also toured throughout the length and the breadth of the country. In February 1975, he was awarded the Templeton Foundation Prize for his solid contributions to world Religion, which carried a huge sum of $40,000 (about Rs. 8 Lakhs). His name has gone into history as the greatest religious philosopher of modern times.

Radhakrishnan was a prolific writer. He had attained deep scholarship and worldwide reputation. He had formidable range of reading world-books with breadth, fluency and vision. He had remarkable intellectual resources and commedable capacity to make others understand. Undoubtedly he was one of the greatest intellectuals. He was a brilliant expositer of even the most difficult topic, philosophic or otherwise. A fact which needs to be remembered is his style of unrivalled directness and simplicity. He was a writer of stylish vigour. A flood of talents and creative energy as he was, his works are renowned for clarity and comprehensiveness, mastery of material and felicity of expression.

Radhakrishan had a number of scholarly works to his credit "What attracts lay readers to Radhakrishnan's learned works is not only the smooth handling of the English language and the vigour and clarity of the style, but also the literary allusions and the striking quotations from creative writers." He interpreted Indian thought in western terms. He was of the view that Indian Thought was imbued with reason and logic as any intellectual system anywhere. He has been the indefatigable translator and commentator. He has more than fifty four works to his credit and over a large number of articles. Among his works, some are interpretative, some creative and some are descriptive. Harmony of several cultures of the world is the common theme that flows through almost all his works. "All humanity is one" is the message war. Violence, hatred fear and himsa of any kind. The path to liberation is well maintained and lies on Ahimsa.

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> *A building confers obligation upon us because it gives us a good quiet place for meditation. We also confer obligations on a building by making it a Punya Ksetra (holy place) by using it for meditation.*
>
> *- Gurudeo Ranade*

Universal Brother-hood
- A Dream or Reality !

It is said that future events cast their shadows before they come, and truely enough dreams are like shadows of future events. Dreams that travel towards light, lose their own identity on merging with the Divine Reality. A child with a divine soul, when it takes its birth at the dawn of knowledge, brings with it, a splendid dream, of realising the 'Divine Reality', during the short span of life assigned to it. When the Sun of knowledge dawns on the horizon, the shadows occupy a lengthy space and when the Sun moves towards the zenith of knowledge, the shadows begin to shrink and shrink and finally disappear on merging with the 'Divine Reality'. Thus, the zenith of knowledge lies in realising the 'Real Self', which is none other than the 'Own Self'. It should therefore be our endeavour to direct our actions in such a way, that the goal of life of realising the 'Real Self' is attained not for our own Self, but for the entire humanity, when alone the dream of universal Brother-hood, can be transformed into reality ! A general awakening for this purpose, is most desirable.

2. The general awakening can be brought about, by our spiritual teachers who are realised souls, by imparting the treasure of knowledge contained in our ancient scriptures like Vedas, Upanishads, Bhagwadgita etc., which are of Universal application to the entire humanity at all ages and at all times. The four upanishadic commandments mentioned below lend support to the doctrine of seeking identity of 'Individual Self' with the 'Universal Self' - the Almighty

"Lord Brahma".

1) Pragnam Brahma - consciousness is Brahma.
2) Tat Twam Asi - That Thou art.
3) Aham Brahma Asmi - I am Brahma.
4) Ayam Atma Brahma - This Atman is Brahma.

It is for this reason, that Swami Vivekananda, one of the greatest saints of recent times has said "That each soul is potentially divine. Unity in variety is the plan of the Universe. As a man, he is different from an animal, but as living beings, man, woman and plant are all one and as existence all are one within the whole Universe. The Universal existence is God - the ultimate unity in the universe. In Him, we are all one. At the same time, in manifestations, these differences must always remain".

2.1 The same truth as mentioned above, has been echoed by Sri Ramana Maharshi, who is also one of the renowned saints of recent times, in the following words :

"The infinite expanse is the reality known as the 'Supreme spirit' or the 'Self' which shines without egoism as the consciousness within the 'I' as the one in all individuals. A subtle illumination as 'I' - 'I' is no other than the absolute the 'Self' seated in lotus heart in the city of the body, the temple of God".

2.2 Sri Aurobindo, who is not only a great philosopher, a poet and a prophet of recent times, has expressed that "The unity of human race can be secured and made real, if the religion of humanity, spiritualises itself and becomes the general law of human life. A religion of humanity means, the growing realisation that there is a secret spirit, A 'Divine Reality' in which we are all one".

2.3 Gurudeo Dr. R.D. Ranade, a noted philosopher, prophet and a saint of recent times, of whom I am an ardent devotee, has said "To realise God both for oneself and for others is and should be the end of human life. He further says, "It becomes the mission of such a God realiser, to spread the gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity, should be his maxim; Theopolity, his doctrine. Whoever realises the unity or presence of God, can never but direct his life, in such a way, that this greatness of God becomes, not merely understood, but also achievable". Gurudeo Ranade further maintains, that the universal brother-hood, is based on divine brotherhood. Spiritual brother-hood is the root, of which, universal brotherhood is the fruit. He further says that there is one culture, which is a spiritual culture of humanity. Though its bodies are different, its soul is one. The relation of God and man is the basis of this culture. The one religion of humanity, is the religion of 'God Realisation', which is the only means of bringing about the unity of mankind. It is only when all the humanity comes to recognise one spiritual principle that underlies all things, we can bring about harmony between different creeds, nations and races.

2.4 It would be also evident from the following words expressed by Jejus Christ, that the chief goal of life, is to spread the gospel of God. "My Lord ! My Lord ! why have you forsaken me ? I desire that my life be spared for spreading Thy Gospel but if it be Thy will, I should pass away, let Thy will be done".

2.5 There appears to be perfect reconciliation, between discoveries of Science and truths of religion. By extending the concept of modern scientific theories to the human beings, we can come to the conclusion, that we are inseperable part of cosmos, in which we are embeded and hence our goal should be to shed all ego sensations completely and in mystical experience merge with the totality of cosmos.

3. What causes ego sensations and the method to be adopted to shed all ego sensations completely is a matter that needs to be discovered. Ego sensation arises out of body consciousness, instead of soul consciousness. It sows the seeds of diversity instead of unity in diversity. This can be completely eliminated only through the knowledge of 'Real Self'. Ego sensation took its roots in the western part of the world. Thus, a vast difference is seen between the western culture and the Eastern culture. This difference has been beautifully described by Swamy Chinmayananda in his book ''Vedanta, the Science of life''. He says that the difference in culture lies in the values and virtues of life entertained by the people in the respective regions. In the western countries, the land was rugged and hard because of severe climatic condition and snow-fall. Consequently, the people became hardy. Conquest of nature thus became the fundamental trial in the character of the people in the west. In such sharp contrast, the East provided land with plenty and prosperity. In such harmonious expression of life, every where people followed nature and quite naturally, developed a culture based on serving and giving instead of fighting and procuring. Thus a culture emnating peace and tranquility developed in this country, whereas materialism took roots in the west and the idea of conquest was established. It has been rightly observed by him that the culture of the East is built upon the duties and responsibilities and not on rights and mights.

3.1 Because the western powers ruled over India, for more than three centuries, India too has fallen prey to the western culture of materialism. Thus, humanity has lost humanism. Honesty, integrity and sincerity etc. appear to have been banished from this holy land of ancient culture. Ethical values of life are conspicuous by their absence. Thus a state of chaos has been created all over the world. The only remedy to avert this chaotic condition, lies in evicting the ego sensation completely, by realising the 'Real Self'' in its full glamour of prestine purity.

It would be interesting to note from the following extracts from the book ''Sri Aurobindo, seer and a poet'' written by Padmasri Gokak, how an egoistic man is blind to the realities and claims his superiority over nature and God. He has grown greater than nature and wiser than God and has insolence to say -

''What God Imperfect left, I will complete,
Out of his tangled mind and half made soul,
His Sin and error, I will eliminate,
What he invented not, I shall invent
He was the first creator, I am the last''.

Sri Aurobindo being a prophet and seer, besides being a poet, his observations on Applied Science and Technology as described by him in this book 'Savitri', have come true. He says that ''The advancement of science and Technology instead of bringing peace and happiness to a common man, has pushed him into flames of awe and fear due to the arrogant attitude followed by men and women in persuit of material prosperity in total disregard to the ethical values of life''. Efforts should therefore be made to bring the human hearts closer to each other, on the basis of spiritual principle that underlies the entire human race.

5. This can be rendered possible, only on eviction of the Ego Self, which sows the seeds of diversity instead of unity in diversity. With the eviction of Ego Self, there shall be the

dawn of 'Real Self', when this entire humanity would be inspired to seek its own identity with the 'Universal Self'. It would also be realised that the activities of the entire universe are directed and controlled by an unseen power known as Cosmic Power (Chaitanya) called God. In our Indian philosophy, that power has been described as Atmic Power, which is Omnipotent, Omnipresent and Omniscient. Each individual soul is an atom of that great power called God. It is because of the presence of that power in each individual soul, one is able to capture the heights of materialism which is most insignificant when compared with the achievements of the Omnipotent power, who controls and directs the activities of the entire universe to the minutest degree of perfection, in which our blessed world appears as a mere speck. It is thus necessary to shed all ego sensations completely and merge with the totality cosmos.

6. To sum up, it would be realised that when the entire humanity comes to recognise, one spiritual principle that underlies all things, by the knowledge of 'Real Self' Universal Brother-hood, which is based on Divine brother-hood, shall no longer remain as a dream but shall be transformed into Reality, with ''God Realisation'' being the universal religion of the entire humanity !

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> *If taking of food is followed by intense meditation, it is as good as offering food to God.*
>
> *- Gurudeo Ranade*

Adhāyasa In Bhāmatī (Epistemological Point of Veiw) and Kant's Critique of Pure Reason

Vācaspati, the celebrated commentator on Brahma - Sūtra - Sāmkara - bhāṣya is of the view that Jīvatva of the Jīva is due to adhyāsa the root cause of all evil. An attempt is made in this paper to present a critical account of *Adhyāsa* and its bearing on Indian epistemology, keeping in mind, Kant's *Critique of pure Reason,* the most authoritative Western commentary on Adhyāsa or Nescience.

Vācaspati Miśra was a versatile genius with encyclopaedic learning. He had a wonderful expositional skill and presentation of whatever subject or system he chose to handle. He had a life-long passion for philosophic truth. A multisided philosophic genius as he was, Vācaspati devoted himself to the task of setting-forth authoritative exposition of all the darsanas. It appears, Vācaspati's search for truth culminated only in the metaphysics of Advaita philosophy. In a way his scholarly works on different systems prepared him to devote his time, almost entirely to a study and exposition of Advaita Vedānta. The Bhāmatī represents the culminating phase of his long, sustained and integrated career as a philosophic writer.

The Bhamati, like the Brahma-sutra-Sankara-Bhasya, is known for its profoundity of spirit and subtlety of thought. It represents one of the main streams of Sankarite interpretation. It is known for its vigour of style and clarity of presentation. It gives a clear and careful account of the central ideas of Advaita. It expounds uncompromising non-dualism setting forth its basic principles in cogent terms. In short, his view of Advaita is marked by depth of insight.

Vacaspati's introduction to adhyasa bhasya of Sankara is a model of its kind. And by adhyasa, Vacaspati means attributing to the real, of that which is unreal and vice versa. It means mistaking the real for the unreal and vice versa. Due to adhyasa the intelligent self appears in the concept 'I' as agent and enjoyer. The denotation of the concept 'I' (aham-pratyaya) is superimposed on the inter self, which, on account of the intelligence and indifference etc., is the witness of the internal organ (antahkarana). The attributes of the internal organ like desire, resolve, doubt, determination etc., are superimposed on the innerself, that is the witness of the entire activities of the internal organ. Reversely, too one superimposes that inner self over the internal organ etc. Thus are explained agency, knowership, enjoyership etc.,

Immanual Kant the great German Philosopher in whom currents and cross currents of western Philosophy meet was very close to Advaita epistemology. He is of the view that human reason (what Advaita calls tarka) is in an awkard plight. It asks certain questions which it cannot fully answer. At the same time it cannot remain silent. It applies the categories of understanding to percepts and gives knowledge of things. But it cannot give us the knowledge of thing-in-itself (what advaita calls Brahman) as the latter has no corresponding percepts but only concepts. Mere concepts are not knowledge but illusion. When there are no corresponding percepts, reason ends up in giving illusory knowledge. The sensible world (Phenomenon) thus is only an appearance and the Noumenon is the only reality. It cannot be known at all, according to Kant. Here Advaita comes to correct Kant by saying that Brahman can be known by *being it.*

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Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

In the year 1910, when Shri. Bhausahab Maharaj was camping at Sholapur in the house of Smt. Bayabai Sohoni in the month of July, Gurudev went there with his mother. At Sholapur, Rambhau was having the trouble of dysentery. Smt. Bayabai offered some medicine, but Gurudev asked Shri Maharaj whether he should take her medicine or not ? Thereupon Shri Maharaj said, 'God in human form is giving you medicine'. And then Gurudev took it and he was cured. Then both the son and the mother accompanied Maharaj to Inchagiri via Kumatha, Nimbal and Horti. Shri Maharaj, Gurudev and his mother were travelling in the same tonga. During this journey in the tonga Gurudev related the details of his spiritual experiences to Maharaj. Maharaj heard everything silently but did not express anything in response. At Nimbal Shri Maharaj camped for two days at the house of Shri Nadgouda and after two days camp at Horti, all reached Inchageri. At Inchageri the mother of Ramchandra told Maharaj all details about the disease of the brain of her son and began to weep out of a choked-up heart full of anxiety for the only son. Then Maharaj, looking at the Spiritual Form in his front, compassionately told her that 'for sixty years, there is no fear of death for your son as God wants to get a lot of great spiritual work done at his hands'. Then, Shri Maharaj initiated her with the Divine Name at her request.

For Gurudev his spiritual teacher Shri Bhausaheb Maharaj was the "exemplar of conduct and attainment" and in his holy company which Gurudev was fortunate to avail. ''the nature and functions of God in relation to the exemplar'' he was able ''to define both theoretically and practically''.

If we list out these, they will be as follows :

i) Initiation of a disciple by imparting divine name

ii) Separation of disciple's spirit from his body

iii) Driving away darkness and illusion from disciple's mind

iv) Destroy his egoism

v) Protection from temptations.

vi) Sadguru is seen to control his motor and sensory organs automatically on account of the spiritual joy, which he enjoys all the time.

vii) Sadguru is bereft of sorrow.

viii) He makes his disciple to visualise God form.

Let us turn to details

The Spiritual Awakening through Dreams :

The genuine and unparalleled spiritual greatness of the Saint of Umadi can be perceived through numerous following events, incidents and teachings of his, to Gurudev. He never allowed a weed to grow in the spiritual garden of Gurudev's heart. He was perfectly rational, undogmatic and non-superstitious in his spiritual pursuit, both for himself and for his disciples. He was a perfect disciplinarian like Samartha Ramadas. We might observe that Shri Bhausaheb Maharaj was born on Rama Navami like Ramdas in the year 1843 A.D.

In view of the confused mental state of young Ramchandra as expressed in his poetry in Marathi and the dormant sense of discrimination, Shri Maharaj arranged to appear himself in the four dreams of young Ramchandra after his initiation and set right his mental structure by the following subconscious process :

In the first dream Shri Maharaj gave young Ramchandra garland of marigolds or *Zendu* flowers, and asked him to wear it on his neck. The young Gurudev refused to do so in the dream. In the second dream, Shri Maharaj asked him to apply a brow-mark of Sandal paste or Gopi-chandan on his forehead, to which also young Ramachandra declined in his dream. Thirdly Shri Maharaj appeared in the dream and asked him to read the *Pothi* or the prescribed book of *Dasbodha* and Ramachandra did not comply with it. Finally in the fourth dream the direction of the Saint of Umadi to Ramachandra was to stand as a porter at the gate of God with a silver-stick in his hand, was not obeyed by young Gurudev. Every next morning of the dream with his introspective sense of asserting disobedience to his spiritual master, continuously in all the four consecutive dreams, made the young Ramachandra restless and repentant in his wakeful state and he consciously confessed and expressed his gratefulness to his Guru in the latter period of his life, that, "My very delinquencies became instrumental in taking me to the presence of God, my sins - (indirectly)-contributed to my spiritual advancement".

Shri Maharaja's Prophecy :

Thereafter, in the year 1907, Shri Bhausaheb Maharaj happened to camp at Jamkhandi for his spiritual week *(Saptah)* in the house of Shri Dadasaheb Apte, with all his senior disciples and devotees. The Saptah was observed with great intensity in meditation on Divine Name, in three sittings *(Trikal-Sadhana)* in a day, with utmost regularity and discipline.To contribute to the depth and intensity of devotion to *Nam*, Shri. Maharaj used to perform along with all his disciples devotional *Bhajans* and give discourses on the Dasbodh thrice during the day. The young Ramachandra took a keen interest in this spiritual programme and attended it most regularly. Every day Shri. Maharaj used to ask somebody amongst the devotees present, to read the 'Pothi (Dasabodh). One day, Shri Maharaj unexpectedly asked young Ramachandra to read the Pothi. This sudden suggestion from Maharaj, made young Ramachandra nervous, and out of a feeling of shyness, he faltered and sat silent.

After sometime, when Maharaj repeated his request and urged young Ramachandra to read Dasbodh. He expressed his ignorance of the verses sung as a prelude to reading the Pothi, Shri Maharaj said that he would arrange for all that, but compelled him to read the main 'Pothi' Dasbodh. Being intelligent, honest, devout and a critical observer, he read Dasbodh in the familiar style and tone, like his seniors. All the senior devotees of Shri Maharaj were immensely pleased with his melodious, clear and uninterrupted flow of reading on which Maharaj gave his discourse and expressed his satisfaction to young Ramachandra, who being sincerely happy and joyful at heart, owing to the satisfaction of his spiritual master, returned to his residence with contentment and peace.

After all had dispersed, the grandson of Shri Nimbargi Maharaj Shri Nagappanna took an opportunity to inquire with Shri Bhausaheb Maharaj the reason for pressing Gurudev to read the Pothi that afternoon, even when he was so-very reluctant and halting. At this querry, Shri. Maharaj became rather serious and grave and said "Do you know why I asked and forced the young Ramachandra to read pothi today ? This young boy though quite unimpressive now from his stature, in future he will convey the glory and greatness of your grand father Shri. Nimbargi Maharaj to the world. He will certainly be responsible for spreading the spiritual fame and teachings of Shri Nimbargi Maharaj in foreign countries, crossing the boundaries of nation and seas ! I insisted on his reading the 'Pothi' only to eliminate his sense of ego and fear'' said Shri. Maharaj. Subsequently Gurudev took leave of his Guru and returned to Poona to attend to his duties.

The Changing Assignments :

After his B.A. examination in 1907 Gurudev was appointed as a Dakshina-Fellow in 1908 at the Deccan College. He remained in this job for two years at the Deccan College. During this period he also worked as a Superintendent, of Deccan College Hostel, as Principal Bain gave this appointment to him. He was really a loving colleague of all the students in the hostels. As a fellow, he had also to teach at the Deccan College. He taught Sanskrit Dramas. Since his appointment as Superintendent, he came in contact with a number of students in the hostels. All were happy and satisfied during the period of his Superintendentship. The main reason behind his popularity was his straightforward nature and simplicity of behavior with one and all. And because the college was away from the city, somebody who took personal interest in the welfare of the hostel students and one who looked to their needs and requirements, both material and intellectual, became a friend of all; and thus, the Daxina Fellow and the Superintendent of the hostel, really became a 'fellow' of all, in the real sense of the term. All the students in the hostel felt attached to Ramachandra with the spontaneous feeling of 'my' ness. He practically became an elder brother to all the students, and colleagues.

Another striking event in this year of 1908, was his visit to Benaras at the behest and persuasion of Prof. Wodehouse. Once in 1908, Shri. Gurudev, Prof. Wodehouse, Shri. Bhadbhade, Shri. Vishnupant Karandikar and Prof. R.P. Paranjape were in discussion in the bungalow of Prof. Wodehouse, about Carlyle's Sartor Resartus'. At that time, Gurudev once casually peeped out of the window in front of him which was towards the direction of the holy place of Alandi of the great saint Dnyaneshwar. Just then he perceived a huge column of light, extending high up in the firmament ! Suddenly he got up from the chair, and consequently and reflexively all others also stood up from their chairs. All the others could also see the column of light. And all were looking at it for nearly two or three minutes. Later the light gradually became faint and disappeared. Prof. Wodehouse, then expressed with emotion, ''Today my spiritual life has begun''.

While talking about it later, Gurudev said 'I was not meditating then for a long time. But, the quality and the softness of 'Bhava of my heart' had improved genuinely. The incarceration or imprisonment of Lokmanya Tilak and the turbulent political atmosphere, etc. had agitated the heart. This must have caused the vision'.

We have earlier referred to Gurudev's visit to Benaras with Prof. Wodehouse. There, young Ramachandra met Mrs. Annie Beasant and had an intimate talk with her about his spiritual experiences. Then Mrs. Beasant asked Ramachandra; whether he had got a photo of his Guru. Young Gurudev who was then always trying to remember his Master and his Divine Name, took out the photoprint of the saint of Umadi from his pocket and showed it to Mrs. Beasant. She looked at it and remarked with a flowery face 'You are in Safe hands !' The young aspirant in Ramachandra was happy. Then, he was presented with some important books on Theosophy and also was given a photo of Mrs. Annie Beasant. Thereafter he returned to Poona and then immediately went to Inchageri to meet his spiritual master and communicate to him all the details of his visit to Benaras. He had brought the photo print of Mrs. Beasant and the book 'First Steps in Theosophy' to Inchageri.

On meeting, Maharaj casually asked Ramachandra if he had brought the photo of the lady, and on seeing it said that 'The venerable lady had indeed worked hard in Yoga !' Thus, there was a reciprocation of mutual confirmation about the greatness and spiritual achievement of each other. During his stay at Inchagari Ramachandra was one day reading the book on Theosophy. Shri. Maharaj asked him as to what he was reading. Gurudev replied that it was a book in English on Theosophy. Shri Maharaj asked him to read out a paragraph, and after listening to it he gave a correct summary of the passage. Gurudev was then astonished to know that his Guru knew English. At that Maharaj jokingly remarked that all languages emerge from God, and when one is able to realise God fully, he can understand not one but all the fifty-six languages on earth.

During this period Gurudev had completed the reading of Raj-yoga of Vivekananda and was already blessed with mystical experiences.

(to be continued...)

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Śaṅkarācārya's Eka-ślokī

Śaṅkarācārya the first, in order to propagate his philosophy of Monism alone (Kevaladvaita) wrote extensive commentaries and also short and big hand-books or mannuals. In the latter group there are certain works in verses which extend from one stanza to stanzas more than one thousand. Śaṅkarācārya's Eka-ślokī is the shortest one containing only one verse in Śārdūlavikrīḍita metre. Hence the work itself is named Eka-ślokī, a work containing only one verse.

Background of Eka-ślokī

In order to understand the subject of this Eka-ślokī, it is necessary to take into account Śaṅkarācārya's fundamental doctrine namely 'the individual soul itself is Brahman''. The meaning of this doctrine can be briefly explained thus :-

In this emipirical life, the individual soul is associated with a gross body which is his limiting adjunct (upādhi). He performs his worldly dealings on the basis of the triad - I and me and mine. Now if one tries to know the real nature of this 'I', one comes to understand the following :- None of the things in the external world is this 'I', the causal body, the subtle body, the gross body and the ten sense-organs are not the 'I', the mind, intellect and ego are not the 'I', for all these things are inanimate / non-sentient (acetana, jaḍa). Further, a non-sentient thing cannot know itself as well as things other than itself. On the contrary, the 'I' knows itself and things other than itself. In other words, this 'I' is intelligent / sentient and capable to know. Again, an individual soul passes through three states namely waking, dream, and sleep. And it is remarkable that this 'I' knows, in all these three states.

Now the question is : How is this 'I' know ? Emipirical means of knowledge like Perception etc. do not yield the knowledge of 'I'. Yet we never experience that 'I am not'; on the contrary, we are always aware that I am or that I exist. Now the fact is that this 'I' itself is conscious or aware of 'I'. The knowledge of the 'I' does not depend on any other thing; 'I' knows 'I'. This in simple words means that this 'I' is self-knowing[2] or self-luminous, and it is the self-luminous Inner[3] Self that is conscious[4]/sentient, according to Śaṅkarācārya. This internal self does not require for its knowledge any other light (prakāśa). In one of his works, Śaṅkarācārya has stated that no other light is necessary to be aware of this[5] sentient self.

Now in Śaṅkarācārya's philosophy, the ultimate reality is called Brahman which is of the nature of conscionsness, and which is self-luminous. Further this ultimate reality Brahman is only one[6] without a second. Hence the conclusion is that the self-luminous Inner Self is the same as self-luminous Brahman. Hence there results the equation - I' = Inner Self = Brahman.

Necessity of Spiritual Preceptor :

The fact that the individual soul is the same as Brahman is not normally known by him, in his empirical life, due to ignorance (ajnāna, avidyā). Hence in order to remove this ignorance and to have knowledge of the identity of individual soul and Brahman, a person has to approach a spiritual[7] preceptor who has realised Brahman. Then the Brahman-knowing teacher tells him that he[8] himself is Brahman. But that is mere verbal knowledge. For the actual realisation of the identity of individual soul and Brahman, the person has to practise 'hearing' (śravaṇa), 'thinking'[2] (manana) and meditating (nididhyāsana). And by the constant practice of meditation, the person comes to realise[9] 'I am Brahman'.

Nature of Eka-ślokī :

Śaṅkarācārya in his various works has shown the identity of individual soul and Brahman, in various ways. One such a way is found in this Eka-ślokī. In this work, Śaṅkarācārya has followed the method of question and answer between a pupil and a teacher and has shown that at the end of the dialogue the disciple comes to know that he himself is the self-luminous Inner Self which is nothing but Brahman. Thus, in this work it is shown :- once a man wanted to know who he is. For that purpose he approached a Spiritual Teacher - say Śaṅkarācārya. Śaṅkarācārya puts certain questions to that man who answers those questions. And in the end the man comes to know that he himself is the self-luminous Inner self i.e. Brahman.

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Now is given the text, translation and explanation.

(१)

किं ज्योतिस्त व भानुमानहनि मे रात्रौ प्रदीपादिकं
स्यादेवं रवि-दीप-दर्शन-विधौ । किं ज्योतिराख्याहि मे ।
चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दर्शने
किं तत्राह मतो भवान् परम कं ज्योतिस्तदस्मि प्रभो ॥१॥

Translation :- (The teacher asks the disciple :) What is the light (jyotiḥ) for you (to see and know the external world and the things in it) ? (The pupil replies:) The sun during the day-time and the lamp, etc. during the night-time (provide light *for me to see and know things). (The teacher says :) This is so (i.e. what you say is correct). But tell me :- What is the light (i.e. means of knowledge which is useful to you) in seeing the sun and the lamp ? (The pupil answers :-) Eyes (i.e. my eyes are able to see the sun and the lamp). (The teacher then asks :) But what is the means of knowledge, at the time when the eyes are closed ? (The pupil replies:-) Intellect (dhī) (is responsible for giving me knowledge when my eyes are closed). (Then the preceptor puts the question:-) (What is the means of knowledge) in knowing the intellect ? (The pupil answers :-) In that case (tatra) 'I' (is that who knows the intellect). (At this stage, the teacher stops asking questions, and simply remarks:) Hence you (yourself) are the highest light (paramakaṁ jyotiḥ) (i.e. 'I' is the highest light). (Then the disciple confesses:-) O Lord, I am that (highest light).*

Explanation :- When the process of knowledge is analysed, we find :- We know the external things, with the help of our senses of knowledge namely eyes, ears, skin, nose and tongue. Among all these knowledges, the knowledge derived by means of eyes is the maximum and most important. And hence Śaṅkarācārya has taken into account that knowledge obtained with the help of eyes.

Now a few words regarding the knowledge gained with the help of the eyes. Suppose; eyes are efficient. There is proper contact of the eyes and their objects. The mind is attentive. With all that, unless the external objects are illuminated by the light of either the sun or the moon or the fire or the lamp, etc., the eyes will not be able to see and know the things. Eyes are not able to see things in dense darkness.

Thus is waking condition, we know various things, with the help of eyes, provided there is sufficient light from the sun, etc.

Now, the question is : How do we know the sun, etc. that supply necessary light ? The reply is obviously simple : Our eyes see the sources of light like the sun, etc.

The next question then is : In waking condition, when we close our eyes, there is also some knowledge. Further, in the state of sleep, when our eyes are closed, there is knowledge in the dream. Now, how these knowledges are possible, when the eyes are closed ? The answer is :- In the waking condition, when the eyes are closed, the mind and intellect are functioning. Moreover, in the state of dream the mind and intellect are working. Further, when we awake from deep, dreamless sleep, there is knowledge that I was asleep, that there was joy in the sleep, and this knowledge is of the type of memory which refers to past knowledge. Now, when the eyes are closed, there is knowledge through intellect.

Then the next question is :- Who knows the intellect ? The reply is :- 'I' is the one that knows the intellect and its activities.

In other words, 'I' is the knower of all things - from external objects upto the intellect which are para-prakāśa (to be illumined / known by others).

Now the most important question is : who knows this 'I'. This question and its answer are not mentioned in the Eka-ślokī. However the answer is :- ''I'' itself knows the 'I'. This 'I' is self-luminous. Neither the external senses nor the internal organs like mind and intellect give us the knowledge of this 'I'. But the 'I' is known by the 'I' itself. In other words, this 'I' is self-knowing (sva-samvedya) or is self-luminous. There is required no 'light' to illuminate this 'I'. Hence this 'I' is the highest (para) light (jyotiḥ) that illumines itself, that knows itself. Hence the Teacher says to the pupil, ''My dear man, you are the highest light, you are self-luminous''.

Now, in the philosophy of Śaṅkarācārya, the highest light is nothing but Brahman, the ultimate reality. So when the teacher tells his disciple that he is the highest light, he means to say that he himself is Brahman, meaning thereby that the individual soul is Brahman.

When thus the teacher implicately said that the individual soul is Brahman, the pupil understood it, he came to know that he himself is Brahman, and therefore he exclaimed, ''Sir, what you say is right. I am that highest light, I am the supreme self-luminous principle namely Brahman, I am Brahman''.

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Thus through the medium of questions and answers in this Eka-ślokī, Śaṅkarācārya conveys that the individual soul is Brahman. Thus he suggests :- If one tries to analyse the process of knowledge, one can come to the conclusion that 'I' (=individual soul) is itself Brahman'.

NOTES

1. जीवो ब्रह्मैव नापर: ।
2. स्वसंवेद्य, स्वयंप्रकाश / स्वयंज्योति:
3. अंतरात्मा / प्रत्यगात्मा
4. चिदात्मा
5. तत: स्वयंज्योतिरयं / चिदात्मा
   न ह्यात्म-भाने परदीप्त्यपेक्षा ।
   – सर्वविदान्तासिद्धांतसारसंग्रह, ६२
6. एकमेवाद्वितीयम् ।
7. आचार्यवान् पुरुषोवेद ।
8. तत्त्वमसि ।
9. अहं ब्रह्मास्मि ।

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Activities of A.C.P.R.

Quarterly Report for the period ending 31-03-2004

I. Lectures and programmes held from 1.1.2004 to 31.3.2004.

1) Sanatan Sanstha, Belgaum had organised 'Prasar Baithak' on 8.1.2004.

2) Hon'ble Governor of Karnataka, Shri T.N. Chaturvediji along with Development Comm. Shri. Chiranjeevi Singh gave a formal visit to A.C.P.R. on 24.1.2004.

3) G.R. memorial Lectures were held from 23rd to 25th February, 04. Lectures were delivered by H.H. Shri Nijagunand Swamiji, 'Nishkala Mantap' Bailoor on folowing topics : (i) Jeevana Darshana (ii) Shivyoga and (iii) Devara Darshana.
Lectures were inaugurated by Shri. M. Chidanand Rao, Principal, Dist. & Sessions Judge, Belgaum. And the validictory speech was given by Dr. S.J. Nagalothimath, M.D.

II. We Welcome the following New Subscribers :

(i) Sri. A.C. Chakalabbi, Dharwad (ii) Sri. B. Mangesh, Hubli (iii) The Principal, R.P.D. College, Tilakwadi, Belgaum. (iv) Dr. S.L. Mutalik, Belgaum (v) Sri. A.V. Satish, Bangalore. (vi) Sri. Purushottam M. Chowhan, Hubli (vii) Smt. Meera Karant, Bangalore (viii) Sri. Y. Ramamurti, Bangalore, (ix) Sri. S.V. Kulkarni, Dharwad (x) Sri. B.G. Katti, Dharwad. (Total 750/-. @ Rs. 75/- each)

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